

Galatians 2:19-21 (NASU)

Galatians 2:19-21

"For through the Law I died to the Law, so that I might live to God. 20 "I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me. 21 "I do not nullify the grace of God, for if righteousness comes through the Law, then Christ died needlessly."

Galatians 2:19-21 (CWSNT in KJV)

1063 epn1473 pre1223 an,nn3551 aina599 an,nn3551 2443 asba2198
 19 For I through the law am dead to the law, that I might live
 an,nn2316
 unto God.

pfip4957 an,nn5547 1161 pin2198 ad3765 epn1473 1161
 20 I am crucified with Christ: nevertheless I live; yet not I, but
 an,nn5547 pin2198 pre1722 ppro1698 1161 repro3739 ad3568 pin2198 pre1722 an,nn4561 pin2198 pre1722
 Christ liveth in me: and the life which I now live in the flesh I live by
 an,nn4102 (art3588) art3588 nn5207 art,nn2316 art,apta25 ppro3165 2532 apta3860 rxpro1438 pre5228 ppro1700
 the faith of the Son of God, who loved me, and gave himself for me.

3756 pin114 art3588 nn5485 art,nn2316 1063 1487 an,nn1343 pre1223
 21 I do not frustrate the grace of God: for if righteousness *come* by
 an,nn3551 686 an,nn5547 aina599 an,nn1432
 the law, then Christ is dead in vain.

Galatians 2:19-21 interlinear from PC Study Bible 3.3 Advanced

Here are some relevant word definitions from the Complete Word Study New Testament Dictionary:

4957. συσταυρόω *sustauróō*; contracted *sustauró*, fut. *sustaurósō*, from *sún* (4862), **together with**, and *stauróō* (4717), **to crucify**. **To crucify together with**, with the dat., whether bodily (Matt. 27:44; Mark 15:32; John 19:32) or spiritually by mortifying our worldly and fleshly lusts by the cross of Christ (Rom. 6:6; Gal. 2:20). In Rom. 6:6 the verb is in the pass. *sunestauróthē*, indicating that **the old man was crucified together with Christ so that sin cannot have preeminence in a believer's life**.

Here's what the grammar code for 4957 is saying:

pfip = perfect indicative passive

perfect = completed past action with ongoing results, implying permanence unless the context indicates otherwise

indicative = it's a fact (or a question or opinion about reality, in other contexts)

passive = I didn't do it [God did it]

5547. Χριστός *Christós*; fem. *christé*, neut. *christón*, adj. from *chríō* (5548), to anoint. Anointed, a term used in the OT applied to everyone anointed with the holy oil, primarily to the high priesthood (Lev. 4:5, 16). Also a name applied to others acting as redeemers.

(II) As a proper noun, Christ.

(A) Used in an absolute sense, *Christós* or *ho Christós* chiefly in the epistles referring to the Messiah (Rom. 5:6, 8; 8:10; 1 Cor. 1:12; 3:23; Gal. 1:6, 7; 2:20; Eph. 4:12; Heb. 3:6; 5:5; 1 Pet. 1:11; 4:14).

2198. ζῶω *záoō*, contracted *zō*, fut. *zēsō* or *zēsomai* (Matt. 4:4), aor. *ézēsa*, pres. inf. *zén*.

(B) In the sense of to exist, in an absolute sense and without end, now and hereafter, to live forever, of human beings (Matt. 22:32, “God is not a God of the dead, but manner (Luke 2:36; 15:13; Acts 26:5; Rom. 7:9; Gal. 2:14; 2 Tim. 3:12; Titus 2:12). To live unto God (*tō Theō* [2316]) (Luke 20:38; Rom. 6:10, 11; Gal. 2:19) means to be devoted to Him, to live conformably to the will, purpose, precepts, and example of God; ... “by faith” (a.t.) means full of faith, unto the power of faith (Gal. 2:20)...

3739. ὅς *hós*; fem. *hé*, neut. *hó*; relative pron. Who, which, what, that.

3568. νῦν *nún*; adv. Now, also *nuní* (3570) as strengthened by the demonstrative *i* (iota).

(I) Used as an adv. of time:

(A) Now, at the actual present time (Luke 6:21, 25; John 4:18; 12:27; 16:22; 17:5, 7; Acts 2:33; 10:33; 26:6; 1 Cor. 16:12; Gal. 2:20; 1 John 2:18; Sept.: Josh. 14:11; Is. 48:7).

4561. σὰρξ *sárx*; gen. *sarkós*, fem. noun. Flesh of a living creature in distinction from that of a dead one, which is *kréas* (2907), meat.

(II) Metonymically meaning flesh as used for the body, the corpus, the material nature as distinguished from the spiritual and intangible (*pneúma* [4151], the spirit). This usage of *sárx* is far more frequent in the NT than in classical writers.

(A) Generally and without any good or evil quality implied.

(1) Specifically it means mortal body in distinction from a future and spiritual existence (2 Cor. 4:11; Gal. 2:20; Phil. 1:22, 24; 1 Pet. 4:2).

Loved (25)

Gave (3860)

Both are apta = aorist participle active:

Punctiliar completed action

[Galatians 2:20 Translation \[expanded & explained\]](#)

The man I was in the past was crucified together with Christ, with ongoing results into the future, implying permanence, and the man I was in the past is no longer continuing to live right now, but there lives in [this new creation that is] me right now the person of Christ continually. And that life which I live in this physical human body right now, I live by means of faith, which faith is in the [very] Son of God who loved me unconditionally and at one point in time willingly gave Himself sacrificially on my behalf.

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Galatians 2:19

19 For I through the law am dead to the law, that I might live unto God.

20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

21 I do not frustrate the grace of God: for if I should come by the law, then Christ is dead in vain.

πίστις

STRONG'S NUMBER: g4102

PARSING
anarthrous (5: see 24); noun (51)

CODE
NT_an,nn

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3 ¹ O foolish Galatians, which hath been evidenced by you, that ye should not obey the truth, before whose eyes Jesus Christ hath been crucified, by the works of the law, or by the hearing of faith? how made perfect by the flesh? in vain. which worketh miracles among you, *doeth he it* by the works of the law, and not by the hearing of faith? did to him for righteousness. whose name are the children of Abraham. And the heathen through faith, preached before the gospel unto Abraham, *ful* Abraham. Consider the curse: for it is written, Cursed *is* every one that continueth in the law, to do them.

11 ^a But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith.

12 And the law is not of faith: but, The man that doeth them shall live in them.

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17 And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

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The Complete Word Study Old Testament & New Testament & Dictionaries are available on Olive Tree software for use on PCs, Macs, tablets, iPads, android phones and iPhones (\$49.99, at present).